

Anabaptistarum Scrupuli:

OR,

AN ANSWER

TO

A Kentish Anabaptist:

Made in the Year 1649.

By *John Couch*, Master in Arts, and Minister
of God's Word.

Οὗτοι εἰσιν οἱ ἀποδιδέχοντες ἑαυτοὺς, ψυχικοὶ, πνεῦμα καὶ ἔχοντες.
Epist. Judæ, ver. 9.

Nec est participes divine charitatis, qui hostis est unitatis. S^m Aug. in Ep.
ad Bonifacium Comitem.

Δίκαιον οὖν καὶ ὅσιον, ἀνδρες ἀδελφοί, ὑποκρίναι ἡμᾶς μάλλον ἢ τοῖς
πρὸ Θεοῦ, ἢ ταῖς ἐν ἀλαζονείᾳ καὶ ἀμαθίᾳ μυσταὶ ζήλει ἀρχηγοῖς
ἡγενομένοις, Clemens Roman. in Epist. 1. ad Cor.

Acts 20.30.

Also of your own selves shall men arise, speaking pervers
things to draw away Disciples after them.

Ephes. 4.14.

Henceforth bee no more children, tossed to and fro, and car-
ried about with everie winde of doctrine by the sleight of
men, and cunning craftiness, whereby they lie in wait to
deceiv.

Jan: 20 1649

LONDON,

Printed by W. D. In the Year 1650.

A KENTISH ANABAPTIST:
 MADE IN THE YEAR 1849.
 TO
 AN ANSWER
 OF

Dr. John C. M. Martin, Minister
 of God's Word.



Done: 50
 1849

Printed by W. L. in the Year 1850.



TO MY
FRIENDS.

SIRS!

HOW far I have adventured to put off the
the guilt of a cowardlie silence you may
perceiv by my following Answers: for
it's well known I was challeng'd by the
ANABAPTISTS, who daily encreas,
and are grown verie bold among us, to give Resoluti-
ons to their Scruples, or *Queries*: which I have don,
not in affectation of anie glorie (for alas! what can
anie man expect from a contest with them) but rather,
if it may bee, to keep them in such a degree of mode-
ration that they may not bee wise in their own con-
ceits, and vainly triumph in their Errors.

Much satisfaction I know my Answers will give
you that are my friends, and bee thereby more con-
firmed in your Faith, whilst those *Queries* were pro-
posed to mee not with intent that the ANABAPTISTS
would receiv anie; for, of all men they are most averf
to truth and reason. The *intus existens* of ignorance
and presumption forbidding the *alienum* that should
root it out: yet I know not how far God may bee pleas-

ed hereby to work upon them: mee think's how do they resemble those in the Gospel, who came unto Christ, asking him *The Baptism of John was it from heaven, or from men? And is it lawful to give tribute unto Cesar, or is it not?* Which captious *Queries* were more proposed to entrap Christ, then that the mindes of the proposers might bee enlightned in the understanding of them. As near also as the Eccho answer's the first found, so near found the ANABAPTIST'S *Queries* like them: as the Baptism of Infants, *Is it from heaven or from men? Is it Christian or Antichristian?* And, *Is it lawful to paie Tithe*, which is indeed Christ's Tribute, unto his ministers, or is it not? If my answers bee deficient, they may bee supplied from the fulness of my affections to Truth and Unitie, that all distractions in our Church and State allaied, wee may become one in Christ, who is the fountain of Unitie: which is,

The constant praier



of J. C.

THE



THE
ANABAPTISTS QUÆRIES
Propounded for
RESOLUTION.

1.  *Hether the mixt multitude bee the Church? or, Whether the Gospel-churches bee not a companie of people, who are visible Saints in outward profession?*
2. *Whether are you a Minister of Jesus Christ at all? and, Whether have you a right Call to bee our Minister? and, Whether to your knowledg did you ever call home anie soul to God?*
3. *Whether Infant's-Baptism bee an Ordinance of Christ, or an abomination of Antichrist? or, Whether Believers in profession are not of right the subject of Baptism?*
4. *Whether it bee a greater sin to omit the Lord's Supper, or to com unprepared to it?*
5. *Whether the Parishonal standing bee of God, or of Antichrist?*
6. *Whether it bee lawful to dispens the Lord's Supper out of a Church-state, as you do?*
7. *Whether was it the love of Christ, or the love of our Tithes that moved you to preach to us?*
8. *Whether you bee not guiltie of the sins of the ungodlie, in suffering them to com to the Lord's Supper? and so much*

the more if you tell them the bodie of Christ is given for them, and exhort all sorts to com thereto?

9. Whether do you ever finde the World and the Church in Scripture make a visible bodie in worship, as all your Parish do, in singing together? and whether your so singing bee not an abomination?

10. If you have anie Church at all, whereof manie doubt, and I amongst the rest, What is the reason you have no officers of Elders and Deacons, nor no Censures to keep the holie things of God from profanation, by those the Scripture call's dogs and swine?

11. Whether you have in the court of heaven right to take Tithes of all the Parish, beeing sundrie of us are not satisfied in conscience that you are anie Minister to us, nor ever gave anie call or invitation to you to com among us? or, Whether your taking Tithes bee not a great oppression?



These



These precedent *Queries* resolved in the ensuing
 Discours; In the end of each Resolution I
 have propounded so manie more to the
 ANABAPTISTS, which I call *Anti-Queries*,
 expecting their Resolution.

1. **W** Hether the separate Congregations of Anabaptists
 are the Church? or, Whether visible Saints in out-
 ward profession may not bee Hypocrites.
2. Whether the Anabaptists having forsaken their stati-
 on, and run awaie from Chist's colors, have don the part
 of Christ's souldiers? or, Whether the Shepherd hath not
 right to call home his Flock? and, Whether the want of
 success bee a true ground for judgment?
3. Whether Infants of Believing Parents are not within the
 Covenant of Grace? or, Whether Elect Infants have not
 the root of Faith no less then Reason?
4. Whether the Degrees of Sin are not known from the De-
 grees of Pain? and, Whether it hath been revealed to the
 Anabaptists what degree of pain is due to the Unprepara-
 tion, and what to the Omission?
5. Whether God doth not limit men in Divine acts no less
 then Natural? or, Whether our Parochial standing bee
 not in imitation of those Primitive Congregations of Co-
 rinth, or Ephesus?
6. Whether private opinions detract from the truth of
 things? and, Whether that opinion bee not sinful that
 want's Charitie?
7. Whether it bee the love of Christ, or the love of our Tithes
 that move's you to the non-paiment of our Tithes?
8. Whether

the more if you tell them the bodie of Christ is given for them, and exhort all sorts to com thereto?

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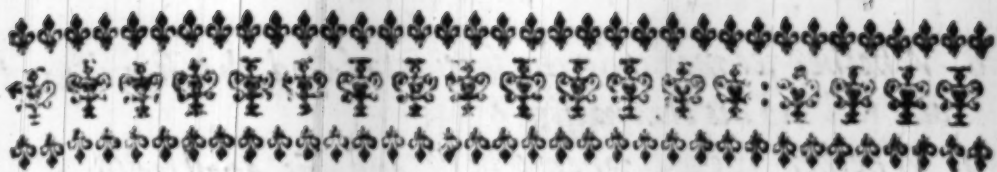
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2. Whether the Anabaptists having forsaken their station, and run awaie from Chist's colors, have don the part of Christ's souldiers? or, Whether the Shepherd hath not right to call home his Flock? and, Whether the want of success bee a true ground for judgment?
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4. Whether the Degrees of Sin are not known from the Degrees of Pain? and, Whether it hath been revealed to the Anabaptists what degree of pain is due to the Unpreparation, and what to the Omission?
5. Whether God doth not limit men in Divine acts no less then Natural? or, Whether our Parochial standing bee not in imitation of those Primitive Congregations of Corinth, or Ephesus?
6. Whether private opinions detract from the truth of things? and, Whether that opinion bee not sinful that want's Charitie?
7. Whether it bee the love of Christ, or the love of our Tithes that move's you to the non-paiment of our Tithes?
8. Whether

8. *Whether yee may judg the servant of God, that stand's and
and fall's to his own master?*
9. *Whether Judas, when Christ and his Apostles sung an
hymn, sang not with them?*
10. *Whether the Anabaptists, in renting and tearing the
Church of Christ are truly Christians? and, Whether
ignorance, pride, and confusion bee not among them?*
11. *Whether non-paiment of Tithe, or som Stipends equi-
valent to them, bee not great injustice, yea Sacrilege?*

**John Couch Minister
of Horsmonden in
KENT.**



Anabaptistarum



Anabaptistarum Scrupuli:
 OR,
 AN ANSWER
 TO
 A Kentish Anabaptist.

Anabaptist's First Quærie.



*Hether the mixt multitude bee the Church? or,
 Whether the Gospel-Churches bee not a compa-
 nie of People, who are visible Saints in outward
 profession.*

Resolution.

First, the multitude is not mixed of Believers and Infidels, but they are all Believers at least in outward profession of Christ, therefore they may bee termed the Church. Secondly, suppose them mixed of Saints and Sinners, the Church then may bee considered in *feri*, or in *facto esse*, either making, or already made: the mixed multitude is a Church making, for those that are the Sinners, are to bee made Saints, separate the finners from the privilege of the Church, as Praier, and hearing the Word, and your Separation is repugnant to Christ's Mission, *Who came not to call the righteous but sinners to repentance.* To the second branch of the Quærie resolved thus:

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Anabaptistarum Scrupuli.

An outward visible sanctitie is not that which make's a true Church in the sight of God, but it is the inward invisible sanctitie : for an Hypocrite may bee a visible Saint in outward profession, but yet bee no member of the Church of Christ, farther then the Church of Christ may bee considered, as before, *in fieri*, or in *facto esse*, either making, or beeing made.

Anti-Quærie.

Whether the separate Congregations of Anabaptists are the Church? or, Whether visible Saints in outward profession may not bee Hypocrites?

Anabaptist's Second Quærie.

Whether are you Ministers of Jesus Christ at all? and, Whether have you a right Call to bee our Ministers? and, Whether, to your knowledg, did you ever call home anie soul to God?

Resolution.

That wee are Ministers of Jesus Christ may bee proved by the Succession, Ordination, and Qualification of us in the Ministrie : Our succession after a long tract of time, wherein the everlasting High-Priest suspended not, as you may vainly imagin, his heavenlie power, in depriving his Church of those Officers and instruments whom in all ages hee thought meet for its edification, is in the room of the Apostles and primitive Ministers. Secondly, it may bee proved by our Ordination, Imposition of Hands, Praier, and such requisites. Thirdly by our Qualification, whilst the Father of lights hath granted us such a portion of light and of his Spirit, that wee can discern between truth and error, and such a portion of holiness, that although wee cannot but confesse our humane frailties, and that wee are of like passions with *Eliab*, or *S. Peter*, yet wee hope wee have so much salt that wee have not altogether lost our savor; and although our light may burn dim in respect of Primitive brightness, yet wee know it is not extinguish't. To the Second Branch of this *Quærie* resolved thus : Wee have right also to bee your Ministers; for the sheep forsaking their lawful Pastors, doth not nullifie the right of the Shepherd; they beeing gon astraie, it doth not therefore follow they are none of his Fold : Because the soul-

dier

dier forsake's his station and turn's *Renegado*, the relation of his Captain doth not therefore run with him: The lawful Minister is no other then your Spiritual Captain, who, under the great General of Heaven, give's you commands in your spiritual warfare, how to fight against the Divil, & Sin and the Enemies of your Soul; now to denie your Officer doth not therefore conclude you are none of his Souldier: if you run away from your station you ought to bee question'd for it, not you to question your Captain's Commission. To the Third Branch of the *Querie* resolved thus: First, wee have endeavored to our knowledg to call home souls to God, for wee have endeavored to call home you; and if through the hardness of your hearts, you, or anie other have refused to bee called, let the blame light where it ought. *All the daie long, saith God, have I stretched forth my hand to a rebellious and stiff-necked people, and yet the people were rebellious still; shall God therefore bee question'd becaus the people were rebellious? And our Saviour Christ with more then bowels of compassion, and with the greatest yearnings of nature, would have gathered Hierusalem together even as a Hen gathereth her Chickens under her wings, and behold it would not; becaus Hierusalem was not gathered, could Christ bee taxed? To conclude there hath been no pains becaus there hath not been answerable successes, is no good reason nor Divinitie: Paul planteth, and Apollo watereth, but it's God that give's the encreas. Secondly as through presumption I dare not boast of manie souls called home by my Ministerie, so in charitie and humilitie I may believ som called.*

Anti-Quærie.

Whether the Anabaptists having forsaken their Station, and run away from Christ's colors have don the part of Christ's Souldiers? or, Whether the Shepherd hath not right to call home his Flock? And whether the want of success bee a true ground for judgment?

Anabaptist's Third Quærie.

Whether Infant's Baptism bee an Ordinance of Christ, or an abomination of Antichrist? or, Whether Believers in profession are not of right the subject of Baptism.

Anabaptistarum Scrupuli.

Resol. Infant's Baptism is the Ordinance of Christ, and no Abomination of Antichrist, *suppositive* (i. e.) supposing children to bee the children of believing parents, otherwise what privilege have the children of the Faithful more then the children of Turks? The Word of God hath differenced the seed of Believers from the seed of Infidels; and it is most plain, that as the one is within the Covenant of Grace and generally holie; so the other is without, and therefore unhalloved: to the one belong the promises, and the riches of God's Heavenslie Kingdom, which was the cause that our Saviour told the Jews they should *suffer little children to com unto him and forbid them not*, as the other have no part nor share in those promises. Now what is Baptism but the Seal of this Covenant? when the deed is don it's strange to mee it should bee debar'd a seal, or an outward confirmation: that a childe should bee Heir unto the Christian Promises and yet bee denied the badge of Christianitie: as clearly as Christ Ordeined Baptism, so clearly did hee Ordein it for Children: for as it is unimaginable that in the first plantation of the Christian Faith Baptism should begin with anie other then such as could make confession of that faith, the heart believing, and the tongue confessing Jesus Christ unto Salvation, Children beeing no more the subject of Baptism before their Parents had believed, then *Ishmael* or *Isaac* could bee the subject of Circumcision before *Abraham* was Circumcised: so it is unimaginable why that Children, after the Parents have believed should bee made incapable of Baptism, especially considering, that Baptism succeed's in the room of Circumcision, and the same Arguments might conclude the unlawfulness of Circumcision for children at eight daies old, as the unlawfulness of Baptizing infants at eight daies old or thereabout: for what profession of faith could those Jewish children make? what acknowledgment of their Covenant at those years? there beeing then as little appearance in them of Faith as of Reason, not their tongues but their tears, and descent of Jewish parents speak them in a capacitie of both. And for ought I perceive wee may conclude Infants as having no exercise of reason, or understanding, to bee therefore debar'd those natural privileges which they are born unto in respect of their father's lands, or titles, as Infants having no exercise of Faith to bee there-

therefore debarr'd divine privileges of their father's faith. But as Reason, so also Faith may bee considered in the root, or the full growth; considered in the root, children may bee denominated as rational, so believing, whil't beeing initiated into the bodie of Christ's Church by Baptism, those Divine augmentations by grace and knowledg may bee as surely attained to, as those natural accessions of reason are: for what faithul parent is not more careful to feed the childe to an eternal then to a life temporal? and to instruct him in the principles of Religion no less then in the principles of Reason? and to know God and Christ before hee know's the world: what ever faultiness bee in the omission, is not the fault of Baptism, but of corrupt men. As therefore the Apostle argued, Acts 10.47.

Can anie man forbid water that these should not bee baptized which have received the holie Ghost, as well as wee? the like may I, Dare the Anabaptists forbid water that the children of faithful parents, foederally holie, heirs of Christ's Kingdom, invited to make their neer accessses unto Christ, and to receiv the gift of the holie Ghost, and to grow in Faith and Christianitie should not bee baptized, as well as those Primitive Converts were, and to have som outward mark to distinguish them from children of Turks and Infidels, som sign of Heaven that may separate them from those that are branded for Hell.

So far then is Baptism of Infants from beeing Antichristian, that it may seem Antichristian to denie them Baptism: whil't nothing can have a more clear derivation from Christ then it hath: And although the practice or continuance thereof hath remained in the Antichristian Church, yet it cannot bee reputed Antichristian, more then anie good dutie, or act of Pietie don by them. As the Sun beams are derived to us through black clouds, which doth not therefore impair the propertie of those beams: so that Divine Ordinance passing through the dark mists of the Antichristian sea is not thereby impaired: why may wee not account the Gospel it self Antichristian, becaus for so manie ages it hath been conserved by the Church of Rome, as the Divine Ordinance of Baptism Antichristian upon the like conservation? If through the long tract of time anie impuritie hath affix't it self upon the Gospel or the holie Ordinances comprised in it, as rust on steel, how careful have the Potestant Divines been to file it off? as to file

Tradition from the one, so Superstition from the other. The time was indeed that Salt, and Spittle, and Oil, and Crosses were the adjuncts of Infants Baptism, from which Superstitious Rites Baptism beeing purged becom's no less pure then som clear fountain, that may minister water to this Sacrament.

But what is most pressed and insisted upon by our Anti-baptists, as I may term them, is, That wee should produce som clear precept out of the Word of God, or som clear practice in the Word to convince them of the lawfulness of Infants Baptism: to which I answer, That among manie places of the Word which by necessarie consequences and inferences conclude no less; that general Commission which our Saviour gave unto his Apostles, *Go teach all Nations, Baptizing them in the name of the Father, Son, and Holie Ghost*, is so pregnant, that unless the Anabaptists have the very light of reason clean exstinguish't in them, and their natural principles wash't awaie in their second dipping, they can no longer tread the maze of their errors: for by that Commission, if all nations are to bee taught, then questionless, they are to bee taught the foundations and superstructures of their Faith, not instead of one foundation to laie another, or to laie the same foundation again, for then wee should go clean contrarie to that counsel in the Epistle to the Hebrews, *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of Baptism, and of laying on of hands, of the resurrection of the dead, and of eternal judgment: which doctrine of Baptisms the Anabaptists have foolishly laid again, thinking themselvs more wise then hee that taught them: for, go teach all nations, teach them that when they believ their children are the heirs of promise, and of the Kingdom of God: teach them that God is a God of Believers and of their seed: teach them, That the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by her husband; els were their children unclean, but now are they holie: teach them that Baptism succeed's in the room of Circumcision, and that the Jewish children passing through the cloud and sea were there baptized no less then their parents were, which was the type of our Baptism: these being then*

Hebr. 6.

1 Cor. 7. 14.

1 Cor. 10. 1.

then those particular points, which the Nations were to bee taught, among manie thousand points of Faith, how can it bee that these Anabaptists can retain the use of reason, and denie Baptism unto holie and elected children, which is the consequent of holiness and election, rather then holiness and election the consequent of Baptism? It would have favored too much of circumlocution and tautologie, for our Saviour to have given in Commission *Go teach all nations, baptizing them,* and after they are taught and baptized, baptize likewise their children untaught, seeing all commissions as they are brief, so they suppose the exercise of reason in those to whom they are committed; and reason it is, that they who are in the same condition of holiness and election should bee in the same condition in respect of an outward seal or privilege: though the Apostles as men might in som things, beeing unilluminated, err, yet our Saviour must have supposed them meer children had hee used so long a precept in this point for directing or informing of them, wherein, considered as men, they could not err.

Neither is this supposition of reason in the point of baptizing Infants less conspicuous, then the supposition of reason in other points, which might bee raised by cavilling brains from our Saviour's Commission of Teaching and Baptizing all Nations. For it might bee thus argued: All Nations to bee Taught and Baptized (*i.e.*) such Nations as have not already attained unto Faith in Christ, go Teach and Baptize them: go as the Apostles went, from *Hierusalem* to the unbelieving parts of the Earth, to the people of the remotest Zones, bound up in ignorance, as their waters congeal'd in ice; or to the people of the hot and parching Zones, whose mindes are no less barren then their sand: go to these untutor'd and untaught people, *For in the wilderness shall waters break out, and streams in the desert, the parched ground shall become a pool, and the thirstie land springs of water.* But when all this is don, what Commission had the Apostles to teach a Nation already taught, or to preach Christ there, where hee was before preached: so did *S. Paul* strive to preach the Gospel, *Not where Christ was named, lest hee should build upon another man's foundation.* Teaching is put before Baptizing: what Commission then had the Apostles to teach after it? may not the second

Isa. 35.

Rom. 15. 20.

second pains presume the incompleteness of the first? If the first teaching were complete what need was there of a second to succeed Baptism? Neither may it be less question'd, whether this Baptizing be a dipping or immersing in the water? Whether by water our Saviour mean's the Spring or River? Or, whether thrice dipping be not enjoined, because the three Persons are nominated? For how can a dipping in the name of the Father serv for the Son? or in the name of the Son for the Holie Ghost? These *Queries*, and manie more, as they may be and are raised by cavilling brains, so they may be answered by their wisdom, who are entrusted with Commission to Baptize: for to suppose everie circumstance incident to Commissions explained, were to suppose a great debilitie and weakness in the Commissioners, and that they were not men in understanding, but children, who by that understanding are judged of right to be the subject of Baptism.

Anti-Quærie.

Whether Infants of Believing Parents are not within the Covenant of Grace? or, Whether Eleēt Infants have not the root of Faith, no less then Reason?

Anabaptist's Third Quærie.

Whether it be a greater sin to omit the Lord's Supper, or to come unprepared to it?

Resolution.

I am not so Stoical as to believ all sins equal, neither so Papistical as to believ anie sins venial: for as Death and Hell are the wages of Sin, so in death and hell there is a latitude of punishment: sins are unequal, so their wages: for som sins are as motes; others as beams: som as gnats, others as Camels; and therefore som shall be beaten with manie stripes, others with few; and it shall be easier for Sodom and Gomorrah at the daie of judgment then for them of Capernaüm, as it is observed by * Mr Perkins: for as in the glorious rewards of Heaven sundrie degrees are observed incident to those rewards, the Saints in the Resurrection resembling stars, whereof one differeth from another in glorie, all are not of the same magnitude and brightness, which gradual rewards are set forth in the Parable of the Talents, where the Master of the

* Cōmentarie
on the Epistle
to the Galatians.

the servants doth proportionate his wages to their work, making him that had gained with his Talents five Talents, ruler over five Cities, him that had gained ten, ruler over ten: so after the same manner the pains and torments of Hell are gradual, all infinite beyond expreffion, yet not all equal in our conception. There is an antient Dialogue between the Soul of a Damned Person and his Bodie, Printed in the year 1613, fupposed to bee *Bernard's*, wherein the Bodie beeing inquisitive after the pains of the Damned Whether they were equal? hath this answer returned by the Soul:

<i>Ad hoc quod interrogas</i>	<i>Dives ergo moriens</i>
<i>Quid tibi paratur?</i>	<i>Si impius damnatur,</i>
<i>Personis nobilibus,</i>	<i>Gravibus præ cæteris</i>
<i>Hoc pro lege datur:</i>	<i>pænis implicatur:</i>
<i>Quando quis in seculo</i>	<i>Nam quando deliciis</i>
<i>Magis exaltatur,</i>	<i>Plus delectabatur,</i>
<i>Tanò cadit gravius</i>	<i>Tanò pæna gravius</i>
<i>Si transgrediatur.</i>	<i>Sibi deputatur.</i>

If you demand that I should tell
Of great men's sins the doom in Hell,
I answer thus: the Law is there,
By how much one's exalted here,
By so much sure if hee transgress
More grievous is his precipice.
And sinful rich men when they die
Receiv for their iniquitie
A due reward, when beeing condemn'd
Their torments can expect no end:
For look how deep they drank of pleasure
So deep is their torments measure.

Now this inequality of punishment for sin supposed in Hell, I must confess my nescience in what you desire to know: for to give resolution which sin is greatest, either to com unprepared to the Lord's Supper, or totally to refrain from it, is to resolv you in effect, what degree of punishment in Hell is due to one sin, and what to the other. As I am altogether unacquainted with Revelations, wherein *St Bridget* hath excell'd, and perhaps might better satisfie your itching inquisition

John 6. 51.

fiction then *Moses* and the Prophets, for shee hath, if you will believ her, had visions of the Damned's torments, and conversed with souls new issued from their purging flames: so I know no place of the Divine Word whereby I may conclude the unpreparation greater then the omission, or the omission then it: True it is, that it is most grievous for a Christian to omit the Lord's Supper, beeing the commemoration of Christ's death, and the assurance of our life, of our incorporation to his mystical bodie, and our resurrection from the dead: for indeed so much wee live as wee communicate, beeing hereby nourish't into our spiritual, as by food into our life temporal: for what life is that, which lieth not at the mercie of diseases, or the sword, and all those accidents which may shake it, no less then the winde a leaf or reed? and such is the life of the bodie, whose duration is no more then a span's measure: but how noble is that life whose duration is eternitie? as far above the danger of diseases, sword, or accident, as the stars above the clouds: and such is the life of the soul: for the soul by Christ's bodie is fed unto eternitie: *I am the liuing bread, saith Christ, which came down from heaven, if any man eat of this bread hee shall live for ever, hee shall live as Christ live's, and shall bee raised from the dead as Christ was raised;* great is the force of this Sacrament, for as the Son of man according to *Calvin*, became man for our sakes to make us sons of God, and by his descending down upon the Earth, caussed our ascension up to heaven, and by taking our mortalitie, gave us power to bee immortal; and by assuming our weakness, to assume his strength; and clothing himself with our unrighteousness, clothed us with his righteousness; and making himself poor, thereby made us rich: so it must bee acknowledged, that all this is so far communicated to us, and the benefit our own, as wee communicate of his bodie, and blood: it was his own voice, *Do this in remembrance of mee*, that wee should do so much as remember him by a Sacramental memorial, who had don more for us by beeing made a sacrifice for us: had Christ been onely our kinsman, or had hee freed us from the tyrannie of som Usurper, wee might justly have remembered him: had his holiness, and patience been no more then *Job's*, his wisdom no more then *Solomon's*, or his valor then *David's*, each of these might have deserved a remembrance: but when
all

beeing but a type of what was to com, how shall not God deal severely with us for the neglect of the Communion?

Levit. 7. 29.

1 Cor. 11. 29.

Nor is the Unpreparation less sinful then the Omission: for to remember Christ in a sinful manner is as if wee should not remember him at all. In the time of the Levitical Law, *The soul that did eat of the flesh of the Sacrifices of Peace-offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul was to bee cut off from the people;* and I know there is no less doom then damnation upon those that com to the Lord's Table clad with the unclean habit of their sins. *Hee that eateth and drinketh Unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Bodie:* and St Paul tell's us, *How for this reason the Corinthians were weak and sick, and fallen asleep: manie diseases and plagues hath God sent amongst the English Nation these late years, but for what sin more justly, then for our Unpreparative addresses to his supper?* So long did profane persons abuse this Sacrament by their coming to it, that at length it seemed just with God to allow them none at all: whilst in manie of our English Churches after a six-years Cessation from this holie Ordinance the celebration is yet unconcluded: so sick were the souls of men, that even yet they cannot eat, like those who having surfeited of wine seem to loath it a long time after. But whence is it that so much blood by our Civil Wars was shed, and so manie bodies slain, but from the general inclination to shed Christ's blood, and crucifie his Bodie by the Unworthie receiving it? how true is it amongst us that for this cause manie are weak, lame, wounded, and manie are fallen asleep?

John 13.

Mat. 22. 13.

It was not without a myserie that our Saviour before the feast of the Passeeover wash't his Disciples feet, for the feet are the Emblems of men's affections, and the soul move's no less by these, then the bodie by them: for by anger how is the soul moved to revenge! by covetousness, to rapine and extortion! by envie, to slander and detraction! The feet then of the Disciples wash't, to instruct us how wee are to cleanse our foul affections before wee eat our Passeeover, least coming with our feet unwash't wee receive not Christ, but that sad sentence, *Bind him hand and foot, and cast him into utter darkness, there shall bee weeping and gnashing of teeth.*

But the dictates of Divine reason conclude no less then Christ's example, and the offense against them is still more heinous

heinous, by so much as they are conspicuous and impress upon our souls: how prepared then ought wee to com to this Supper, by a consideration, *First*, That God is there present. *Secondly*, That Christ is upon our true Communion to bee received. *First*, G O D is there present, to whom the Cherubims and Seraphims continually do crie, holie, holie, holie, Lord God of hosts; shall I then appear in his presence with my unhallowed and sinful garments? God is a pure light, shall I com before it with my blackness, and uncleanness? Hee is the water of life, shall I com to this water onely to see my own foulness? or as in som Chrystal-glass, my own deformitie, and the monstrous shape and fashion of my sin? Hee is a streight line, shall I com before it to shew my crookedness? Hee is the supremest law, shall I appear with contradiction to it? far bee this from mee. *Secondly*, Christ is received into our souls, the Communion is not of Bread and Wine onely, but wee communicate of Christ's Bodie and Blood: When wee repair to this Supper, as wee are not fondly to conceit the Bread and Wine Transubstantiated into Christ's Bodie and Blood, so neither on the contrarie that the Bodie and Blood of Christ is not exhibited at all: Christ was but once offered a sacrifice to God the Father, but is perpetually offered food to God's Children: I am with my faith so truly to taste and relish Christ in my soul as hee died, and as truly as the clouds received him in his Ascension, so truly is my soul to receiv him: Now shall I receiv my Saviour into an impure and polluted souls? I can afford my clothes a clean and wholsom Chest; shall I deal worst with Christ then with my garments? You may read how religious *Joseph wrapped the Bodie of Christ in clean linnen*, shall I wrap him in foul? *Joseph laid it in a new tomb, which hee had bewen out of the rock*: shall I burie him in the old sepulchre of my bodie, full of rottenness, but perhaps whited over with flatterie and feigned love? shall I thus receiv my Saviour? or shall I thus disgrace him, and vilifie him? far bee it from mee.

Mat. 27.

As then it was a grievous sin to omit this Sacrament, so you see it is no less grievous to com unprepared to it; the manner of the act don may bee as ill as if it were not don. What therefore was answered by our Saviour to a curious *Luke 13.23.* question proposed to him, the question was, Lord, are there few that bee saved? and hee answered, *Strive to enter in at the*

Anabaptistarum Scrupuli.

streit gate : the like is my answer to your question, *Strive to enter in at the streit gate* : strive for holiness, and innocence : strive to com prepared to the Lord's Supper : strive to escape that punishment which is in Hell for the Omission, and Unpreparation : so strive, that thy sanctitie may outstrip thy curiositie, and the sens of joies resolv thee thou hast don well, rather then the sens of pains thou hast don ill : if this answer give's not satisfaction, I leav thee to bee farther taught by them.

Anti-Quærie.

Whether the Degrees of Sin are not known from the Degrees of Pain? And whether it hath been revealed to the Anabaptists what Degree of pain is due to the Unpreparation, and what to the Omission?

Anabaptist's Fourth Quærie.

Whether the Parishional standing bee of God, or of Antichrist?

Resolution.

All seem's Antichristian but what is sutable to your brain : I wonder much you account not that Law which define's the proprietie and distinction of Lands and Goods Antichristian, as also all civil commerce and traffick ; or the confining or limiting the earth and sea within its bounds : for sure God is no less the autor of confining parishes, then them : the means, I must confess, whereby hee set's bounds and limits unto men and seas are different ; for somtimes they proceed immediatly from himself, somtimes from instruments. That men have been God's instruments of confining and limiting Congregations I think can bee denied by none that are sober-minded ; was not St Paul the instrument of God in congregating the Church of *Corinth*, or the Church of *Ephesus* : our Parochial Congregations are none other : those antient Platforms were the similitudes of these, and what was then limited by a larger measure of a Citie or Countrie, is now contracted by a narrower bound : the line becaus it is short is not therefore less straight : Even by the light of nature it was discerned, that God was the limiter of all his works, how much more by the light of grace? and if the limiting
of

of things without reason add's unto his glorie, how much more the limiting of men?

Diffolv the parochial standing, and, in effect, how is the preaching of the Word, that unitie and love and mutual assistance, which one man oweth unto another, dissolved? for as weemay presume, the Jews were more united and had more knowledg of God by repairing frequently to their next Synagoues, then by their general concourf to *Hierusalem*, so the like hapneth in our Parochial societies and meetings: everie Lord's daie, by this means, do the the people present themselvs to God, and God to them. Among the *Indians* indeed, and where God and his worship are not known there is no Parish standing, neither was it amongst us, till such time as Religion, wisdom, and convenience brought it forth. Let not then the daughter rise up against the mother; the effect, against the caus; or that bee made to fight against religion which was brought forth by it; for by the same reason I might doubt, whether the Sun beams have not an Antilight unto the Sun? or the water an Anticlearness to the spring.

Anti-Quærie.

Whether God doth not limit men in Divine Acts no less then natural? Or whether our Parochial standing bee not in imitation of those Primitive Congregations of Corinth or Ephesus?

Anabaptist's Fifth Quærie.

Whether it bee lawful to dispens the Lord's Supper out of a Church State as you do?

Resolution.

Wee dispens not the Lord's Supper as you imagin: for, *Res ideo non est quia affirmatur vel negatur*: your uncharitable opinion doth not make us guiltie of sin. Those corrupt imaginations and conclusions of men's brains, which through malice, or ignorance, or instinct of Satan, are there raised, are not therefore true becaus imagined: Becauf it was declared of *John of Leiden* that hee was to have the government of all the world, and with mightie forces to destroe all Kings and Princes, to possess the throne of his father *David*, untill hee should yield up the kingdom unto his heavenlie father, and all wicked-

2 Cor. 10. 5.

wickedness destroyed, to the end that the godlie alone may rule and reign in the earth, it did not therefore follow, that all this came to pass. There is nothing more frequent amongst the Anabaptists, then the appropriation of Heaven, of Saintship, of Righteousness, of the Church unto themselves by, excluding all others, and branding them by the names of Reprobates, Dogs, and Frogs, although more holie then themselves, and have no such facultie of Barking and Croking as they have: for were they not sinful in these censures, the sin of Imagination, which is an high sin, according to St Paul in the second Epistle to the *Corinthians*, and *exalts it self against the knowledge of God*, would bee much lessened, and the Diuel should bee ejected from those strong holds of men's brains, where now hee keep's, by this means, so firm possession.

Joh. 16. 2.

But as Imagination in the general is exceeding sinful, which wrong's not onely the frame of God's work in us, but wrong's likewise the work of God in his other creatures, for it shape's, things and subjects, and strange forms as it self pleaseth; it maketh evil good, and good evil; deadlie things are esteemed as if they brought life with them, and living things are esteemed as if they were deadlie; theft and murther are by the Imagination thought lawful; and true holiness, and sanctitie unlawful; for you know what was told the Apostles, *The time should com that whosoever killeth you will think that hee doth God service*: so in particular your conceit of our dispensing the Lord's Supper out of a Church state, is exceeding sinful; for can yee without sin judg that to bee no Church-state, which by Faith and the Word of God is stated one? Can yee without sin destroye the life of one man, and will it not bee far greater sin to destroye the spiritual life of manie? that all those who are knit in the Communion of Saints, shal have their spiritual life cut off at one blow? and the vail of this temple rent from the top to the bottom? For what can there more bee to warrant a Church militant on earth then wee have to warrant ours? as Ministers, the Word sincerely preached, Repentance for sin practised, use of Sacraments, unitie of Faith, works of Charitie, and the like; which as they denominate a people *The spouse of Christ, the Israel of God, the holie Priesthood, the wife of the Lamb, the bodie of Christ*, so they may shame you in your

Cant. 4. 7.
Gal. 6. 16.

your foul censures and aspersions cast upon this Church, *Ephes. 4. 16.*
 which you look upon as men on objects through a double *1 Peter. 1. 5.*
medium, whereby they appear crooked and deformed: Nei- *Apoca. 21. 4.*
 ther is it sufficient for you to replie, that wickedness and pro-
 faneness lie within the doors of this house or Church, becaus
 wee strive to sweep it out, and wee know that profane persons
 do no more infect the Sanctitie of God's *Israel*, then the foo-
 lish Virgins in the Gospel infected the wise with their follie;
 or the vessels of Wood and of Stone in St Paul's house, obscu-
 red the luster and brightness of the Gold and Silver. From
 henceforth then anoint your eyes with the salve of Charitie,
 or cast away those *mediums* of self-conceit, and sinful imagina-
 tion, and you may see clearly our State to bee a Church-
 State, and our dispensing the *Lord's Supper* to bee in it.

Anti-Querie.

*Whether private opinions detract from the truth of things? And
 whether that opinion bee not sinful that want's Charitie?*

Anabaptist's Seventh Querie.

*Whether was it the love of Christ, or the love of our Tithes that
 moved you to preach to us?*

Resolution.

God that is the *Alpha and Omega*, the beginning and end of all
 things, is the efficient, and final cause of our preaching: As
 wee preach not our selves, so neither from our selves. But as
 in all exercises, encouragements and rewards incite and che-
 rish those that undertake them; so fare's it in the exercise of
 preaching, whereof, questionless, the great reward is in the
 Kingdom of God, not of men; and the Father of the future
 ages at the resurrection, will better paie us, then wee are pai'd,
 before our work is don: When the evening is com, the labor-
 ers in Christ's Vineyard shall receiv everie one his pennie;
 yet in the mean time, God denie's us not our earnest, of what
 wee shall receiv hereafter: Essential, I must confess, it is to
 your ignorance, to reduce the ministers as much as in you ly-
 eth to the primitive povertie of the Apostles, and make them
 crie out as once St. Peter did, *Silver and Gold have wee none.*
 But God's waies are contrarie to your waies, and his dealings
 to your dealings, for even in those primitive times how did

1 Cor. 9. 9. hee by Saint Paul witness, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn; and if wee have sown unto you spiritual things, is it a great thing if wee shall reap your carnal things? and let him that is taught in the Word, communicate unto him, that teacheth in all his goods, or all good things; And it follow's, bee not deceived, God is not mocked, for whatsoever a man soweth that shall hee reap: Tithes of your goods, or in St. Pauls language, the communication of your goods unto God's Ministers, is the seed which you sow in God's Field, you shall reap if not in this life, yet an hundred fold more at the great harvest of the Resurrection: bee not deceived by vain persuasions of those that teach the contrarie, for God is not mocked: If then wee draw St. Pauls precepts into practice, and not make that to bee Law, which may bee imputed to the contradiction of wicked men, in those primitive times of ignorance and general infidelitie; such was the Apostles pover-tie, or their wants: but God's will a law, it will bee more clearly stated, wee may communicate of your goods: and a subordinate end of our preaching, is to bee mainteined by them.*

Deut. 12. 19. It was God's charge in the time of the *Levitical Law*, beware that thou forsake not the Levite, so long as thou livest upon the earth: and it was God's charge in the time of the Gospel, that they which preach the Gospel, should live of the Gospel; for St. Paul call's it the *Lord's Ordinance*: which Ordinance, how do the *Anabaptists* infringe, whil'st they rob the Clergie of their right, and instead of paying tithes, paie them with such frivolous *Queries*? whether it was the love of Christ, or the love of tithe that induced them to preach? I am sure the Clergie love not their tithes more, then they love to defraud them: and goodness is not more beloved of men, then they love to contract the guilt of cosenage upon their own souls: Wee love our tithes, that wee may do them so much right as keep them innocent by paying them; wee receive our tithes, to prevent that guilt and punishment, which Sacrilege, and the robbing of God will caus upon them: For the *Anabaptist's* would bee less sinful did wee quit our claim, and their fraud would seem justifiable did wee quit our love; let them not therefore malice us in what wee intend them good, for it is our love of their seed that make's them capable of a future harvest,

But

But the love of Christ and the love of tithes may bee the end of preaching : for one end may bee subordinate to another, and love is not alway the same, but may act in a different sphear and capacitie . Wee preach that God may bee glorified, the mercies of Christ revealed, and your souls saved, and our selvs maintained : But so mean, so ignoble is this last end, that it can no waie stand in competition with the former : let mee denie my self, and shrink into nothing ; so that my maker may bee glorified: let not onely my outward substance, but my inward subsistence, even my soul and all her faculties becom nothing, so my Saviour bee exalted : For as I am first to seek God's Kingdom, so I am first to propose God's glorie for my end, and then I need not fear, but other ends in their order will bee added to it. Love likewise act's in a different Sphear, whil't one kinde thereof is divine, another natural : Wee may love God, and our neighbours, but not with one and the same love.

Anti-Quærie.

Whether it bee the love of Christ, or the love of our tithes that move's you to the non-payment of our tithes?

Anabaptist's Eight Quærie.

Whether you bee not guiltie of the sins of the ungodlie, in suffering them to com to the Lord's Supper ; and so much the more if you tell them the bodie of Christ is given for them, and exhort all sorts to com thereto ?

Resolution.

It is good counsel of our Saviour, judg not, that yee bee not judged ; and it is a most sutable reproof for an hypocrite, why beholdest thou the mote that is in thy brother's cie, bnt considerest not the beam that is in thine own eie ? Which if the Anabaptist's did well think upon, they would not see so manie mores of ungodliness in their brethren, and hide the beams of wickedness in themselves : for why may not wee count them wicked, no less then they count us ungodlie, seeing that to the rest of their sins they have added this of rash judgment ? Even in ordinarie eating it was most conscionable that rash judgment should bee laid aside, becauf Christians are Gods Servants, and

Mat. 7.

Rom. 14.

to their own Master they stand or fall, much more is it in eating the Lord's Supper; where, if repentance for sin, and conversion to a new life hath not preceded, it is unmanifest to us, and our charitie as much as may bee, ought to hide their sin. how prepared and holie communicants should bee, I have already declared; but this preparation and holiness is onely discerned by the eie of God, for is the heart transparent? or can my eie pierce the depth of the soul, and there behold those inward sighes, and groans, and conflicts for sin? True it is that those outward forms which are not alway the fruit of a sincere heart (for if they were, there should bee no hypocrites) incline and swaie your judgment, and make you conclude a separation for those forms sake: You think it enough to bee whited over with godliness, and then in your own eies you are made the Church of Christ, whilst you are indeed no more then a Sepulchre, entombing your pride, ignorance, and uncleanness; I should have been more milde, had you not unworthily made us guiltie of all the sins of the ungodlie, and it would have been an acknowledgment of what you had imposed on us, had I not thus redargued your crime.

But as I plead for repentance to go before the Sacrament, so for a godlie life to follow after; and that men should no less declare by their good fruit that they are Christian; then our Saviour by his life declared himself Christ. This may bee wish't in general to all communicants, yet wee may despair of finding it in everie one. But why should I bee guiltie of what seem's almost impossible to avoid? Did St Paul's Minister bear the guilt of his unworthie communicants? Or did hee not tell them *this was the bodie of Christ, given for them*? Or did the unworthiness of Judas, and the Devils entering into him at the Pascheover, anie whit reflect upon Christ? Wee permit no scandalous persons to communicate of the Lord's Supper, wee drive them from it, no less then Abraham drove away the birds that came down upon the carcases of the sacrifice: Let not our holie intentions, our pious endeavors, bee blasted with your unholie censures, and judg not yee the servants of God that stand or fall to their own Master.

Anti-Quærie.

Whether yee may judg the servant of God that stand's and fall's to his own Master?

Anabaptists

1 Cor. 11.

Gen. 15. 11.

Anabaptists Ninth Querie.

Whether do you ever finde the world and the Church in Scripture make a visible bodie in worship, as all your Parish do in singing together? And whether your so singing, bee not an abomination?

Resolution.

How the world and Church make a visible bodie, I have in part before declared, and I shall more fully by what follow's.

The Church of Christ may bee considered in it's definition, or distinction: It's definition is this, The Church is a companie of faithful men and Angels, under one head Christ Jesus: men and Angels, for Angels are termed the fellow-servants of Revel. 19. men, and have the Testimonie of Jesus, and the same Jesus is Ephc. 1. proclaimed to bee their head, in that bee is far above all principalities and power, and might, and dominion, and everie name that is named, not onely in this world but also in that which is to com: God that made men fit for heaven, gave men kindred and brethren, and fellow-servants in heaven, even the holie Angels. Man hath spirit as well as flesh, and as there is consanguinitie of the one, so also of the other, though not by virtue of the blood of spirits, yet by virtue of his blood, who is the God of spirits, Jesus Christ: As men are members of this Church, so it is distinguished by Papists into the Triumphant, Militant, and expurgant Church, if I may so English it; the first in heaven, the second upon the earth, the third under the earth in the flames of Purgatorie: Wee beleiv the Triumphant, and Militant, but denie the other. It's extreme madness to go to Purgatorie to finde out our brethren, when onely heaven and the earth contain them; sinful souls what flames can purge your sins?

Ipsi ignes, ipsæ meruere piacula flammæ.

Can flames purge souls from sin? indeed

The flame's an expiation need.

But that Purgatorie is onely a dream may bee concluded from the Word of God, which mention's no other habitations for faithful men then earth & heaven. Wee know saith St. Paul that if 2 Cor. 5. 1. our earthlie hous of this tabernacle were dissolved, wee have a building of God, an hous not made with hands, eternal in the heavens. And som of the learned Papists themselves have ingeniously confest, *minus apertas, minus efficace esse, & minus probabiles autoritates*

*Petrus à Soto in scripturae quæ à suis doctōribus adferuntur, illis itaque non esse utendum
sacerd. instruct. ad probandum Purgatorium.
lect: 1. de Purga.*

Joh. 10. 14.

2 Tim. 2. 19.

Isai. 52.

Ephe. 4. 16.

κατ' ἐνέργειαν.

The Church Militant is distinguish't into the visible and invisible: the invisible, are a companie of religious and faithful men, alway known of God though not of man. And therefore Christ saith, *I know my Sheep, and am known of Mine*, which is the same, with what St. Paul wrote, *nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his*, as if man knew them not: This inward Sanctitie and faith of the Israël of God, though it doth alway expresse it self by outward signes and actions, yet where the outward signes and Actions are, the inward may bee sometimes wanting: for the hypocrite hath the same garbe with an holie Convert, and look's like the souldier that put on Christ's Coat, but had none of Christ's innocence under it: as the faith and holiness of this Church is invisible, so God invisibly comfort's it, and applie's himself to the inward parts of it: The Church is called the Zion of God, *awake, awake, put on thy strength ô Zion, for God is the invisible tower thereof*: By St. Paul it is called a Bodie, and God invisibly inform's it, and give's an inward force and energie unto the members of it, by the inward effectual working in the measure of everie part, as the original import's: The visible Church in regard of us, is not distinguished from the invisible, it differeth onely in the manner of considering it, *in fieri* and *in facio esse*: for the invisible Church is made of the visible, and the visible is making by God's laborers into the invisible: the visible Church compriseth bad men, no less then good, sinners, no less then Saints, men of an erroneous, no less then of the faith Orthodox: And therefore our Saviour compare's it unto a net, in which there are caught bad fishes no less then good, hee compare's it to a floar in which there's chaff, no less then wheat, and St. Paul to a great hous, in which there are earthen vessels as there are vessels of gold and silver.

This visible Church is further distinguished, by reason of divers opinions, and defaults in faith, into a Schismatical, Heretical, and the Orthodox Church. The Schismatical is that, which acknowledging the true principles of Christian Religion, is notwithstanding separate from the rest without just caus: *Schismatici propriè dicuntur qui ex intentione, sine idonea causa*

caussa ab ecclesia unitate se dividunt. An Heretical Church is that, which erring in fundamental points of faith pertinaciously maintein's those errors, and is thereby divided from the rest. The Orthodox Church is that which free from Schism and Heresie, not wilfully suffering it self to bee divided, but affecting to bee united in the head Christ Jesus, maintein's the fundamentals of faith, necessarie to bee beleived. Here by the waie may bee discovered the ground of those greivous distractions and differences among the Religious, whil't they strive for the head Christ Jesus, as the women did before *Solomon* for the living childe; it's mine faith one, it's mine faith the other: and whereas the war of the bodie is onely to the grave, and a temporal death; the war of these divided mindes is unto Hell it self, and everlasting death: Schism and Heresie are the ground of all; and there is more harmonie between the world and Church in their singing, then between Schismatics and Hereticks in their distracted janglings.

But the world and the Church by what hath been discovered, may make a visible bodie in worship, whil't those Hereticks make none; or suppose it one, what is it save a putrid and diseased one, leprous and disjointed; more like a *Chaos* and confused heap, then a formed bodie? Nay it hath not so much order as those first beginings in the Creation, for they had a passive obedience, and did yield themselves unto that power which brought them into order, but so refractorie, so steelly-temper'd are they, that their yielding to Divine illuminations, truth and order, is death to them, and the verie soul and life of their error is stubborn wilfulness: For in this verie *Querie*, whether our mix't singing bee not an abomination, which they believ; how can it bee concluded that *Judas* was not among the number with Christ when they sung an hymn? which if hee were, their arguing would have made Christ's singing an abomination? Or how may it not bee thought that among godlie men, to whom the precept of singing is directed by St. *James*, manie ungodlie persons have in all ages been intermixed, for manie *Anabaptists* and Hereticks before their separation did sing amongst us, and there must bee Heresies among us, that they which are approved may bee made manifest? it's the doctrine, not the tune that is Heretical: it's the life of wicked men, not their singing with good men, that

Mak 14. 26.

1 Cor. 11. 19.

is abominable.

Anti-Quærie.

Whether Judas, when Christ and his Apostles sung an hymn, sang not with them?

Anabaptist's Tenth Quærie.

If you have anie Church at all (whereof manie doubt, and I among the rest) What is the reason you have no officers of Elders and Deacons, nor no Censures to keep the holie things of God from profanation by those the Scripture call's Dogs and Swine?

Resolution.

This *Quærie* discover's your spiritual puls, and how you are sick of pride. For you make your selys the Church of God, and exclude all us from the Church privilege: Dogs and Swine are names good enough for people of anie other face and complexion then your own: I shall therefore first studie how to humble you, and by making you les in your own esteem, do you so much honor as make you great; for in God's kingdom, humilitie is the waie to greatness: but I cannot do this better then by putting you in minde of what St Paul wrote, *If a man think himself to be something when hee is nothing, hee deceiveth himself in his imagination: you think your self in Sr Paul's language something, better at least then those you count Dogs and Swine, of which thought I shall give a Four-fold Reason, and then conclude you to bee indeed nothing.*

Mat. 18.4.

Gal. 6.3.

The First Reason is drawn from *Adam's* sin, the relict whereof flow's in your blood; for *Adam* in Paradise desired to bee more then hee was, as appeared by his aspiring to the knowledg of good and evil, you were a bastard son to *Adam*, were not your teeth set on edg by his eating of fowr grapes, and your self by your swel'd and aërie thought of goodness believ your self to bee what you are not.

The Second Reason of your thought is Comparison, becauf you compare your self with those whom you account wicked and reprobate, like the Pharisee who thought himself somewhat when hee stood and praied, *God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or*

Luke. 18.11.

even

even as this Publicane : and questionless you thank God for not beeing as those dogs and swine.

The Third Cause is Self-love, for you are enamored of your own excellencie, you think your own talent greatest, your shadow to bee a substance, you vail your imperfections like the Church of *Laodicea*, who when shee was wretched, *Rev. 3. 17.* miserable, poor, blinde, and naked, shee thought her self rich, increased in goods, and had need of nothing.

The Fourth Reason is Flatterie, whereby you are over-
twaied; for your flesh flatter's you, your imagination flatter's you, and are thereby in Paradise as *Herod* was when they cried, *It is the voice of God, not of man.*

But flatter your self as you pleas, you are indeed no more then a bladder blown full of aër, or an exhalation without dew or rain : for suppose you gifted from almighty God, sanctified, and renewed by his spirit; *Sr*, this is your Makers glorie, and all your good is onely lent you from the Lord: It were great follie in mee having borrowed one hundred pounds from a rich man to believ the monie my own, and begin to despise all poor men becaus this sum is lent mee : or becaus the Sun hath lent us his bright beams to behold the various objects and delights of the world, wee should conceit the beams our own : All the graces of God are like that borrowed monie, or these borrowed beams; whether the graces are natural or Divine: *Everie good and perfect gift is from above, Jam. 1. 4. and cometh down from the Father of lights.*

Secondly you are nothing in respect of what you ought to bee, for you ought still to bee more holie and more sanctified: The life of a Christian what is it but motion from one degree of goodness to another? for wee are to leav the principles and go on unto perfection: wee run a race which continueth until death, and wee are to shew our diligence to the full assurance of hope unto the end. *Heb. 6. 1. & ver. 11.*

Thirdly you are nothing in respect of death, for before that com's, you pleas your self as men by looking in a glass, from *Jam. 1. 24.* the which when they are gon they forget what manner of men they were: so you pleas your self in the glassie frame of your imagination, there beholding the perfections and graces of your soul, but

E

when

when death remove's you, and death ere long will remove you, you will forget what manner of man you are, sure then all your vain thoughts perish.

Rom. 7. 7, 24.

2 Cor. 12. 11.

& 13. 7.

Fourthly, you are nothing because of sin, for sin it was that made St Paul crie out, *O wretched man that I am!* and though hee were nothing behinde the chiefest Apostles, yet counted himself nothing; yea, hee appeared as a reprobate: and in the Epistle to the Romans, *I know that in mee (i.e.) in my flesh, dwelleth no good:* for goodness is destroyed by sin, sin in a Saint is like rust in steel, or like a moth in a goodlie garment; the brightness of the steel, and goodness of the garment are both consumed by them.

Ephes. 5. 17.

Isa. 64. 6.

Isa. 65. 52.

Fifthly you are nothing by comparison, by comparing your self with those who are above you, or with those who are beneath you: those who are above you are God, the Angels, and Saints departed this life, God is an everlasting pure flame, and the Angels and Saints have neither spot nor wrinkle, now weigh your own sanctitie, and compare your holiness with that of Saints and Angels, and how light will it bee? trie it at the everlasting fire, and how droffie will it prove? yea, all your own righteousness will bee as an unclean thing, or som polluted rag. It's worth the marking, how God beeing mightily offended with him, who swell'd up with aërie imaginations of beeing something, said to his brother, Stand by thy self, for I am holier then thou; *These are as smoke in my nose*, saith God: opinionated worth, and conceits of holiness above our brethren, rise up against God, and like an ill perfume get as it were into his nostrils: compare your self with them beneath you, and you are nothing more then they, although they want that degree of holiness and sanctitie which you seem to have, yet they may bee saved, and justified: sanctification hath a latitude, but justification hath none, for one man is not more justified then another.

Prov. 7. 12

Lastly, you are nothing in respect of what you might bee, for opinionated worth is a great hinderance of not growing better: *Seest thou a man wise in his own conceit, there is more hope of a fool then of him*, for self wisdom, and conceited goodness may bee flattered, but not tutor'd.

Sir,

Sir, here is a glass wherein you may view your own feature, and I advise you so to do, for it will humble you; it will present your feet made of claiie, though you desire onely to see an head of gold; nay, will it not make you blush and crie out, Lord what am I, who have thus vilified and disgraced those who are more holie then I am? Do I question whether my brethren have anie Church? or do I question their Elders, and Deacons, and Censures to keep the holie things of God from profanation? how may not they now question me, and exercise som censure on mee, even for this my sin? that I suffering what I have both denied and deserved, may bee the more induced to the faith, and confession of those officers and censures: But if this counsel take no place, and you like the deaf Adder stop your ear to all charms, I know not anie other waie whereby I may persuaide you into an an acknowledgment of truth, and that you may becom better by not believing us to bee so bad. Som objects blinde the eies by beeing too visible: and I can see no other reason why you should denie our Church with the officers and censures, but becaus they are like those objects, for never was there Church more bright and glorious then ours; dogs and swine are they that rent and tear it; but pious Christians are they that acknowledg and support it.

Anti-Quærie.

Whether the Anabaptists in renting and tearing the Church of Christ are truly Christians, and whether ignorance, pride, and confusion bee not among them?

Anabaptist's Eleventh Quærie.

Whether you have in the court of heaven right to take Titbes of all the Parish, beeing sundrie of us are not satisfied in conscience that you are anie minister to us, nor ever gave anie call or invitation to you to com amongst us, or whether your taking Tithe bee not a great oppression?

Resolution.

Much of this hath been already answered; what I shall briefly insist upon is, Our right to take Tithe in the court of heaven. There hath not been more envie against the Clergie

in reteining Tithes, then care taken by Divines to clear the right of them : manie arguments, yea whole books have been written to assert them, the result whereof is this, That either Tithes properly, or som maintenance equivalent to Tithe, in the court of heaven, are to maintein the Clergie. The institution of Tithe is acknowledged from God, but wee never read that God abolished them; yea Christ warranted the paiment in the eleventh of St Luke, *Yee Tithe Mint and Rue, and all manner of herbs, and pass over judgment, and the love of God, these ought yee to have don, and not to leav the other undon.* This, questionless, is evangelical : for there is as much Divine reason for Tithe under the Gospel, as under the Law, if not more : God's worship to bee advanced now as then, and God's work to go forward by Evangelical Ministers, no less then heretofore by the Levitical Priests; for God's work and worship is the chief end of Tithe, or anie equivalent maintenance, for wee shall finde that the omission of paying of Tithe brought an omission of God's worship; the Levites and the Singers forsook their station, and fled everie one to his field, neglecting the work of God, which when *Nehemiah* perceived, hee contended with the rulers and said, *Why is the hous of God forsaken, and hee gathered the Levites together, and set them in their place; then brought all Judah the Tithe of the corn, and the new wine, and the oil unto the treasuries.* Neither is it less observable what King *Hezekiah* commanded the people that dwelt at *Hierusalem*, To give the portion of the Priests and Levites that they might bee encouraged in the Law of the Lord. Tithe is the encouragement both of studying and preaching God's Law, whil'st the studying of Humane Laws and all other labors, are supported by their due recompens; let not so great an infelicite betide the studying of God's Law as want of encouragement, and the Lamp of the Temple go out for lack of Oil.

Neither are those reasons of less force that are drawn from the gratitude man oweth to God, or from the injustice against God and his Ministers in depriving them of their rights or Tithes : that God who giveth all things, should by apious gratitude bee repaid something may bee concluded by the

Nchem. 13. 10.

the light of nature; The Egyptian's *Pharaohs* were not illiberal to their Priest: But the Jews did clearly understand that *Lev. 27. 30* the Tithe of the land, both of the seed of the ground, and of the fruit of the trees is the Lord's, it is holie to the Lord, God challeng'd it, and they in gratitude to paie it. As a gift put into the hands of Christ's poor members is taken to bee done to Christ himself; so a gift put into the hands of God's Ministers, is a gift presented unto God. Hee that enriche's us with all wee have, expect's our thankfulness by retributing part of what wee have, not that hee stand's in need of anie thing, but onely that wee our selvs do the more provoke him to do us good by our retribution.

Neither are Tithes in their paiment less consonant to Justice. It's a conclusion grounded on equitie, that one good should bee the recompens of another. The common retaliation of injuries was an eie for an eie, and a tooth for a tooth, hand should go for hand, foot for foot, burning for burning: shall there not bee the like for good turns? shall there not bee the like recompens for those who labor and waste the lamps of their lives, that your eies, and hands, and feet, souls, and bodies may bee ransom'd from the grave, and hell, and the everlasting burnings. If wee have sown unto you spiritual things, do wee not deserv in justice to reap som of your temporal? What would *Dives* have given *Abraham* to have been redeemed from his hellish torments, when hee cried, Father *Abraham* have mercie on mee, and send *Lazarus* that hee dip the tip of his finger in water, and cool my tongue? and what should you give unto those Ministers of Christ by whose pains and preaching you are kept from that very fire where *Dives* burn's. It was not without good reason therefore that our Saviour counsel'd his Apostles that they should provide neither gold, nor brasse in their purses, nor scrip for their journie, neither two coats, neither shoes, nor yet staves, for the workman is worthie of his meat, or the laborer (as *St Luke* urgeth it) is worthie of his hire; (*i.e.*) they were worthie to receiv both gold, and silver, and all things necessarie for their humane succours, in that they preached the Gospel of *JESUS*.

Mat. 10. 9, 10.

Manie

Anabaptistarum Scrupuli.

Manie more reasons might bee urged in the behalf of the Clergie's maintenance, but those I have insisted on are sufficient to shew the gross delusions and absurd principles of the Anabaptist's faith. To conclude this point, If taking Tithes bee an oppression, then justice is oppression, gratitude is oppression, and St Paul counsel'd to oppress; yea, Melchisedeck oppress'd Abram when hee received Tithe of him: and our Saviour taught to oppress; but let GOD and his Word bee true, man the liar: it's the Anabaptist oppresseth, they teach never.

Gal. 6. 6.

Gen. 14.

Luke 11. 24.

Anti-Quærie.

Whether the Non-payment of Tithe bee not great injustice, yea Sacrilege?

F I N I S.

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